1: Meek E, G-5 (1925-1930) 1931
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[512] takes his flask of water, performs his toilet, and then salutes 576 each member of his household. The Katab is not a polite person, judging by the standard of Muslim politeness, or that of some other pagan tribes. He salutes no one he does not know, not even senior members of his own clan. If you enter his compound and say "Salaam alaikum" he will say "maraba" or "ma'aban", but will not rise to welcome you. A grown-up son would think little of striking his own father. The Hausa forms of salutation have to some extent been adopted, but it is noticeable that while a man will salute another in the Hausa form he will [562] avoid saluting a woman in this way. Thus in the morning he will say to a man "Kwal lafiya", whereas to a woman he would say "Akwai lafaya". In the evening he would say to a man "Barka", but to a woman he would say "Akwamam sham-sham". Men may copy the higher civilization of the Hausa, don gowns, and so on, but women may not, and the different modes of salutation to men and women may be considered a reminder that new-fangled ideas do not apply to women-folk. The general salute is *sannuwa* (sing.), *sannuyia* (pl.). In welcoming a stranger the householder speaks first, and a local resident is always the first to salute a stranger. Friends salute by each placing his thumb and forefinger together against those of the other, and cracking them. But senior men salute by pulling each other's beards.[1] Those who had taken the head of any enemy were saluted as *suwaliak*, and it was customary to hold up to them the right hand.

512 To return, however, to the daily life of the individual, when 461 the chief of the household has made his salutations he procures for himself such scraps of food as have been left over from the previous evening's meal, and having eaten these takes his hoe (if he has not given up farming, and it is the farming season) and starts off for his day's work, which he carries on until mid-day, when he stops to partake, under a tree, of the porridge brought by his wife. He will then work on until six in the evening, with another short break about 3.30 in order to consume the remnants [515] of the porridge left over from the mid-day meal. On returning home he may wash himself or not, according to his views on cleanliness, and then await the preparation of the evening meal, which he eats with his brothers and children. He may

[1] See the photograph facing p. 81.

1: Meek E, G-5 (1925-1930) 1931
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converse a little, and then go off to the hut of the wife with whom he is sleeping that night.

A woman gets up before sunrise and washes herself at the back of the house, finds some food to give her husband before he goes off to the farm, and prepares the mid-day meal which she takes to her husband. She then goes out collecting firewood, or, if it is the planting-out season, she may spend the afternoon in the planting-out of the bulrush millet in the ridge prepared by her husband. She then returns home and begins cooking the evening meal. Katab women do not work in the fields to the same extent as the Kagoro. Kagoro women clean farms; Katab and Morwa do not.

A Katab lad rises soon after his father, and warms himself at the fire, washes, eats a snack of food, and follows his father to the farm. He returns home shortly before his father and talks to his brothers or his mother. A girl, on rising, takes all the dirty calabashes and pots to the river and washes them, goes home, sits at a fire and then has a few snacks of food, which she eats with her mother. She assists her mother to prepare the morning meal and waits at home until her mother returns from taking food to her father. If it is planting-out time she will go with her mother and assist her on the farm.

An old man is not in a hurry to rise in the morning. He often forgoes his morning wash, and is not always successful in procuring a snack of food from his daughter-in-law. He sees that the small boys take out the goats and tie them up on good pasture ground for the day. He spends his day sitting about, and may pass his time weaving one of the grass waterproof capes which every Katab carries in wet weather. An old woman's duties are to tend young children while the mother is working, to sweep the compound and look after it when the other occupants are out. She also goes out to the bush near the village collecting *karkashi*.[1] As for the small boys their main duty is to keep the fire going, or, if it has gone out, to obtain a light from a neighbouring compound; they also take out and bring in the goats. When the crops are well advanced the small boys are given the special task of driving away monkeys and other pests, an arduous duty which requires their presence in the fields from sunrise to sunset.

[1] i.e. leaves for soup-making.

1: Meek E, G-5 (1925-1930) 1931
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In the dry season the daily round is considerably different. A man on rising usually sits by the fire; and, if he can find nothing with which to break his fast, he waits patiently until the mid-day meal, unless he is shifting his compound or has to repair the old compound, in which case he will be busy the whole day. If he has nothing to do after lunch he may go off to a beer-bout or may betake himself to market, buying perhaps one or two sticks of cooked meat, or some pieces of cassava, which he consumes on the road home. A woman has, however, in the dry season to maintain her activities, drawing water in the early morning, preparing the mid-day meal, collecting wood (some of which she may sell in the market if she wants to purchase anything), and preparing the evening meal.

A youth rises at dawn and sits round a fire. If there is no food going he may betake himself to the bush to try his luck at hunting, returning in time for the mid-day meal. The afternoon is spent in chatting, or in further hunting, or in following up some love affair. The maiden pursues her usual duty of cleaning calabashes and pots in the morning, drawing water and helping her mother to prepare the mid-day meal. The afternoon is spent in amusement; or if she wants to buy some beads she may go off to the bush, collect wood, and sell it in the market. An old woman's duties are confined to putting out grain and household belongings in the sun, looking after small children, and guarding the compound while the others are out. An old man watches for an opportunity to withdraw to a beer festival; failing that he contents himself with weaving bags. Children have nothing to do in the dry season, as boys are then relieved of the duty of chasing away monkeys and of tying up goats, which are now allowed to wander about as they please.

Type of House.—The Katab and their neighbours are distinguished by the peculiar design of their houses, which is illustrated by the following sketches. It will be seen that the house is oval and has a receding roof. This design is said to render the hut more weather-worthy than the ordinary conical hut. I was unable to discover which tribe originated the design, but it is noticeable that among the Kagoro and Ataka many of the huts are still of the conical pattern, which would suggest that the Kagoro and Ataka had copied the oval design from

2: Gunn E-4 (no date) 1956 FF38 Katab FF38

241 hemp, and pepper. Fields—none very large in extent—of the staple crop, *dauro* (millet), are often widely scattered in the bush. Guinea-corn is "little grown" and used exclusively for beer, it is thickly interplanted with *gurguzu* ("sorrel," *Hibiscus var.*) and *kalkashi* ("related to beniseed, used in soups"). According to Meek, *acha* (*Digitaria exilis*) is equal to millet in importance, and *aburu* (*D. iburus*) widely grown. Groundnuts also are apparently grown on the bush farms; it is not stated whether these are consumed locally or are primarily a cash crop.

241 476 Heavy work on the bush farms is done under the *gaya* (Hausa "bee," or co-operative work) system, whereby neighbours in gangs move from the farms of one household to those of the next, their services rewarded with beer provided by the head of each household. The *gaya* appears to be organized basically on the principle of locality, but it will be recalled that the local unit is normally also a kinship unit; further, suitors of daughters of each household are obliged to join the *gaya*, and these will not be close neighbours, owing to the localization of Katab exogamous units.

241 242 Owing to the fact already noted that every parcel of land in the Katab tribal area appears to be claimed, shifting cultivation among Katab does not appear to form the "classical" pattern of the Nigerian Tiv. Cole refers to Katab practice as "shifting compound" cultivation, where the home farms are occupied with the house in the middle, thus ensuring that their fertility is kept up by constant manuring; the "bush" farm is worked until its productivity becomes dangerously low. The whole household then moves to the "bush" farm, which thus becomes the "home" farm and is brought back into good fettle by manuring. This version appears to be simplified, for it will be recalled that normally, at Jan Kasa, at any rate, the fields constituting the bush farm may be very widely scattered; it can be assumed then that normally only one bush plot at a time is transformed in this way, and it seems not unlikely that from time to time one or more fields may be allowed simply to lie fallow; this, at least, is the implication of the data relating to loans, cited above. The circuit, however, appears to have very definite limits.

231 Goats and fowls appear to be kept in considerable numbers; sheep are less numerous than goats. Barnicott reported that there were no horses in the Katab area, but that in earlier, more prosperous, years horses and mares were numerous. Cattle are not kept by Katab, apparently, but Brice-Smith states that Fulani animals are always available for purchase by the Hausa butchers of Zangon Katab.

The Daily and Annual Cycles: Foods[13]

461 In the farming (rainy) season, all males "from the time they are old enough to use a hoe," leave the compound to work on their bush farms. A man ordinarily has more leisure in the dry season; building a new compound, or making major repairs on existing houses may take virtually his whole time for a period, but once such work is done, he has time to devote to weaving mats, drinking beer with age-mates and visiting the market, though he may pass days simply relaxing in his compound. The dry season is, of course, important as a time for festivals, both religious and secular, and for contracting primary marriages. A woman's work does not change radically during the dry season although, as she does not have to go daily to the bush farm taking food for her husband, she may have more time to spend gathering firewood and in the market.

262 The most important food of the Katab is millet porridge, served with a soup or gravy of hibiscus seeds, usually highly seasoned. Boiled yams or *gwaza*, eaten hot or cold, may, however, form the entire menu for the day. As is usual in this part of Nigeria, where milk and milk products are scarce, guinea-corn beer is an [273] important foodstuff. Meek states that the Katab eat beef, goat, sheep, chicken,

[13] See Meek, 1931, vol. II, pp. 47–51, for a detailed account.